



THE LIBERATOR.

VOL. VI.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, MASSACHUSETTS.]

THE LIBERATOR
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ISAAC KNAPP.

WM. LLOYD GARRISON, EDITOR.

SLAVERY.

[From the Illinois Patriot.]

DR. NELSON'S STATEMENT
OF CERTAIN FACTS WHICH RECENTLY OCCURRED
IN THE COUNTY OF MARION, MO.

From the abbreviated statement about to be made, we may make very clear and useful inferences.

Shortly after my arrival as a citizen of Marion County, I ascertained that some in Palmyra and vicinity felt towards me the strongest enmity. It seemed to commence soon after I had first spoken against drunkenness, Sabbath-breaking, distilleries, gambling, &c. &c. Continuing for five years—in the streets or in the public prints—the object of abuse and all manner of falsehood, I was, of course, not surprised to observe a revival of this war under a new pretext. Remembering the expression, ‘*The times of this ignorance God waked at, but now commandeth all men every where to repent*,’ I could not with a quiet conscience sit down at the Lord’s table with members of my own congregation. (This, however, my enemies knew not at the time of the disturbance.) I was not kept back, from the feeling, ‘I am holier than thou,’ but because by doing so, I should have been crying ‘Peace when there is no peace.’ The blood of souls was, I had and have no doubt, dripping from their fingers, and woe to me if I saw and said nothing.

At the urgent request of a friend, I read in public, a Colonization paper, after which an affray arose, which was to me unexpected and indescribably unwelcome. In this I had no part except as a pained spectator. The above are truths which I have never tried to keep secret from my enemies. As for all the lies that have been and are in continued circulation, it would make this article too voluminous to notice them. After the disturbance named (or at the time) I was seven miles from home, with a wife and six children. My family bearing furious imprecations, on one side, and seeing the pale faces of the sober and orderly on the other, began to feel apprehensions for their and my safety. Upon asking advice from friends, the amount of counsel received was in substance, that the *fanaticism* of the County was such, I had better retire for a time, lest I should be set upon without inquiry, accused of anything or every-thing, and suffer the will of the *excited*. (Our friends did not call it *fanaticism*, but *extremism*; nevertheless it will be shown to all who are not afraid to read, that this excitement is *incipient-fanaticism*.) Threats are not generally so apt to move us effectually as the tears, entreaties and agonizing supplications of those we love—therefore I left the County, and my family endeavored to follow. My son feared to let me travel alone on account of a complaint to which I had been subject. The man who sent him a horse and had the audacity to give my family some food as they passed, soon had orders to leave the County. A hearty Catholic, who had long gnashed his teeth when I said any thing opposed to the Pope’s supremacy, soon found others who felt an equal enmity on a different, and still somewhat similar account. With rifles, mounted, and red insignia denoting an inquisition for blood, they galloped past my family in search of me. How much truth the Papist may have narrated after his return I am unable to say. All I have been able to learn of his statements were entirely false. Yet it seems that many of the Palmyra mob, swallowed them as sweet to the taste.

Part of my family, the children who were with neither father nor mother, followed of themselves in two small carriages. The horses were badly matched; roads bad; a number of rivers to cross; harness broken; the eldest child sixteen years of age; unskilled travellers; all frightened; I suffered uneasiness on their account, known only to parents. I am now sufficiently advanced in my introduction to begin to make intelligible and probable doctrinal deductions. And we will begin with the much to be deplored evil of

FANATICISM.

There are two kinds of that which men call *fanaticism*. It would not be inappropriate to call them the fanaticism of Hell and the fanaticism of Heaven, because one is the offspring of love and the other the child of hatred.

Which of these belongs to the advocate of Slavery, and which to the Abolitionist, the reader must decide for himself. Let him look at facts (if he is not afraid) and then make his inferences. One thing is certain, love comes from Heaven, and hatred ascends from out of the bottomless pit. Of course when we discover the indications of hatred (no matter where they are seen) we may know that this did not descend from on high. The leaders of the Palmyra association seem to think themselves clear in threatening the defenseless. If so, their adherents are not, and their conditors are not, even reprimanded. When I saw the female who had been told that if she did not fly from her little home (and she had to fly) by a given hour, it would be burned over her and her infant’s head, I could not attribute such threats to heavenly love, and yet it was fanaticism of some kind. When a man in his field, bawled out to my trembling family as they passed, ‘If Nelson does not kill his *abslution* he’ll be burnt,’ and then turned to his wife and grinned a hungry smile, I could see none of the love of Heaven indicated in the action. When the man (who called to some frightened and lonely children to know whose family that was, and being answered, Mr. Nelson’s) replied ‘D——n Mr. Nelson,’ it seems to me, he gave but little evidence of being moved by celestial affections. Yet these incidents are characteristic of the fanaticism which prevailed in Marion County, and are only a few out of many that could be recounted of the bold dairings of the associated crew. Time was when it was supposed to be consistent with gentleness and philanthropy, to try a man when accused, be-

fore he was punished—to believe but slowly what furious enemies might assert in their fits of almost maniac abuse, especially if these enemies never had seen the object of their slander. It was thought that the inflictors of vengeance might at least ask the victim ‘whether or not these things were so.’ The opposite of this has been the course of the Palmyra self-elected sovereigns. Such was and is their fanaticism that they never speak of trial or of inquiry. No, let the punishment come at once!

If this fanaticism is from heaven, I had mistaken ideas of justice and of meekness. I have had a better opportunity to observe the conduct and to know the real words and sentiments of abolitionists than many others. I never saw them put on a fiendish smile when talking of any one, I never saw them get drunk and then exhibit their bravery. They never talk of burning houses, killing, tarring, feathering, whipping, or burning men, or driving families from under their roof. The slang about their encouraging servile insurrection, &c. is from below; because here do not come from heaven. I have reason to believe that they would be more efficient in preventing or in suppressing internal war or revolt than any of the lawless band which now rules.

Again, *hypocrisy* is not of heavenly birth. By hypocrisy we mean seeming to feel that which we do not feel. I am not yet persuaded that the mob have gone on so long without knowing that they themselves, in the prints and in the streets, give more notoriety and more discussion to the subject of slavery in one day than all the abolitionists have ever done. Blacks cannot understand an emancipation address until you first teach them to read it; but the parades and prancings of the *associated* speak an intelligible language. The lawyer of Kentucky spoke truly when he told the *noisy*, raging advocates for peace and meekness, that they could not fear in reality the pictorial representations of whippings, cords, &c., of which they clamored so loudly; for the black saw the reality wherever he resides, and a picture is not so forcible as the thing itself. I query whether slaves in Missouri had ever known that there was such a being as an abolitionist, until they heard the sarcasms of the self-unmastered, and inquired the cause. The court house harangues and the night bonfires have told the negro more than the press and the mail ever did. When my family failed to reach Illinois I went in search of them. A band of children passed me on the road. Reached Quincy—they started home again, then returned alone. The fanaticism of Palmyra was then on the road. *They were afraid to feed them, or take them in.* They tramped until one o’clock at night, when we all again, after much mental suffering, arrived at Quincy. My son, a boy of 16, desired to go back and take care for a time of the house, garden, furniture, and that which contributed to our support and subsistence. By the time he reached there he was in a condition, from his long watching, toils and agitations, to take the fever. It came on and he was seemingly recovered; when he rode to the Lower College which brought on a relapse. The first I ever heard of any indisposition was that he was totally deranged in mind. I was not told that it was typhus fever, and had I been, it must only have increased my apprehensions for his life. I went to see him and found the case one which promised a speedy fatal issue. As I passed Palmyra (through which my road lay,) to his bed side, I saw one who swung his Moloch jaws, as though his hunger was increasing. Soon after I had commenced pursuing the course agreed on by the physicians, it was called to the door and handed a paper signed by 25 individuals, who after stating a few falsehoods about pledges, &c. that never had been given, went on to inform me that I must leave immediately, that inasmuch as it was a case of sickness, they had concluded not to chastise me until they had first informed me of their intentions! Marvelous mercy!!

The messengers declared that the fanatics were with difficulty restrained from following and bringing me back for abuse or murder. If there be any one who does not know, without narrative—any one worthy of the name of parent—the reason why I refused to go; why I resolved to live or die by the side of my son: I do not write for such readers. The messengers left, saying that the much excited citizens would overtake me before morning. I have now thought over this excitement, as it was called, and it still appears to me, soberly and fully, the fanaticism of the bottomless pit. If this favors the love of a heavenly father, then is darkness brilliant.

Whilst I was requesting those around me to leave me alone, and that no blood should be shed on my account, I heard that other citizens of Palmyra had told them that if they then drove me off, it would injure the cause in which they were engaged; and that they were not coming at that time. I had concluded to inform them on their arrival, that if they would permit me to remain with my delirious boy until the disease had terminated, I would then present myself alone on the public square in Palmyra, any hour they should name, and then those who had for years been cursing me, or any others, whose appetites were sharp for my sufferings, should have an opportunity of glutting their largest wishes. They did not come, but in their stead a paper, signed by more than ninety, requiring me to leave the State as soon as the case on hand should be decided and never to return. I was told that the committee would expect certain pledges to that effect. The reason why I wrote my answer was that it might never be misrepresented. I wrote that it was my intention to return to my unprotected and homeless family in Illinois, as soon as duty would permit. The reason why I prefaced this intention so particularly was, that none might pretend to misunderstand what was stated. The reasons why I refused to give any pledges about returning in any way, are as follows:

There are some things you may make a soldier of the cross perform, and other things you cannot make him do. You cannot make him violate his conscience. Had I ever promised to go and not return to Mo., then, when my child was about to depart; it being my duty to act the father, I must either have given up that duty, or broken my word. This is a strait in which the bold dairings of the associated crew. Time was when it was supposed to be consistent with gentleness and philanthropy, to try a man when accused, be-

Lewis, Sidney C. Hains, J. B. Williams, Allen B. McDonnell, James C. Marin-duce, Enoch Hooton, A. M. B. Hawkins, Henry Bous, W. C. Johnson, Wm. Marmaduke, Wm. Allison, Wm. Pritchett, D. Bradley, J. Fry, J. D. Reynolds, E. Sweeney, W. R. Harris, S. F. Robinet, P. Nicholson, R. H. Hatcherson, T. J. Pollard, C. Brown, W. Wright, D. Winlock, John Taylor, Lelaid Wright, T. J. Wise, Geo. Winlock, S. G. Lane, W. B. Carnagy, J. B. Means, J. R. Berryman, R. S. Law, Wm. O. Peak, Marshal Kelley, H. Stevenson, Jas. D. Johnson, D. Lowen, W. J. Howell, Richard Kersey, A. G. Bowen, S. J. Smith, J. R. Cossin, Wm. Blakely, J. C. Hawkins, J. E. Shropshire, J. C. Blakely, A. L. Perin, W. N. Perrin, Wm. R. Campbell, S. Y. Hamilton, J. W. Hayden, R. P. Pulliam, A. Hunstbury, W. R. Bowen, Enoch Hooton, John Shackleford, C. L. Francisco, John Bosley, Thomas Mitchell, H. A. Greenwood, Thos. Shackleford, John Rice, Wm. B. White.

amendment, and compel us to vote for or against the bill. I regretted it for several reasons, because I desired an opportunity to record our votes ay or no, for or against Mr. Adams’ amendment. You are aware that the ayes and nays are not taken in Committee of the whole. We were compelled to vote against the admission of Arkansas, and record our names, without saying to the country, it was on account of the principles of slavery contained in their constitution. Mr. Adams, by request, will publish a particular statement of the facts. Thus the State of Arkansas, containing principles of slavery in its Constitution, wholly unnecessary and uncalled for, even in a slave State, has been most precipitately admitted into the Union. In so doing, we have recognized and approved, by our most solemn acts, principles most abhorrent to those who believe slavery one of the greatest of evils.

The deep interest you take in the subject of slavery, and the strong desire you have manifested to anchor the condition of your fellow men, together with the high respect I entertain for your characters, call upon me for a still further exposition of the subject. I can but think you, as well as many others throughout the country, will look with astonishment at the proceedings of Congress, and you will ask what could have induced them to pursue such a course of conduct.

[From the New Bedford Gazette.]

HON. JOHN REED'S LETTERS.

We have been favored, for publication, with the following letters from the Hon. John Reed, addressed to the signers of the petitions forwarded by a large number of the ladies and gentlemen of this town to the Congress of the United States, remonstrating against the admission of Arkansas into the Union, as a State, with perpetual slavery engraven into her Constitution—

To such (upon reflection) I must say that it is most strange that my friends should throw all their influence on the side of my enemies, and yet desire me to consider them as friends. Those who from selfish cowardice, trucle to a lawless band of ruffians, deserve not the name of friends.

D. NELSON.

Upon reading the above it will seem strange that there are those that wish me to consider them friends who put their signatures to this insulting address. To such (upon reflection) I must say that it is most strange that my friends should throw all their influence on the side of my enemies, and yet desire me to consider them as friends. Those who from selfish cowardice, trucle to a lawless band of ruffians, deserve not the name of friends.

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COMMUNICATIONS.

We invite particular attention to the soul-stirring Address of the Boston Female A. S. Society. We see not how any woman who has the heart of a woman—a free New England woman—can read it without feeling her spirit wholly moved to engage in the holy work. The form of petition annexed, is “just the thing”—brief, comprehensive, and right to the purpose.

ADDRESS OF THE BOSTON FEMALE ANTI-SLAVERY SOCIETY.

TO THE WOMEN OF MASSACHUSETTS:

As immortal souls, created by God to know and love him with all our hearts, and our neighbor as ourselves, we owe immediate obedience to his commands, respecting the sinful system of Slavery, beneath which, 2,500,000 of our Fellow-Immortals, children of the same country, are crushed, soul and body, in the extremity of degradation and agony!

As women, it is incumbent upon us, instantly and always, to labor to increase the knowledge and the love of God, that such concentrated hatred of his character and laws may no longer be so entrenched in men’s business and bosoms, that they dare not condemn and renounce it.

As wives and mothers, as sisters and daughters, we are deeply responsible for the influence we have on the human race. We are bound to exert it; we are bound to urge men to cease to do evil, and learn to do well. We are bound to preserve the rights of all, especially those whom they have most deeply wronged. We are bound to the constant exercise of the only right we ourselves enjoy—the right which our physical weakness renders peculiarly appropriate—the right of petition. We are bound to try how much it can accomplish in the District of Columbia, or we are as verily guilty touching slavery as our brethren and sisters in the slaveholding States: for Congress possesses power ‘to exercise exclusive legislation over the District of Columbia in all cases whatsoever,’ by a provision of the Constitution; and by an act of the First Congress, the right of petition was secured to us.

By a resolution of the Last Congress, that no petition respecting slavery, shall be printed for the information of the members, and that no vote shall be taken on it, by which we may know whether the men we call our representatives are truly such, the whole nation is made to feel the slaveholder’s scourge. The best and noblest of our countrymen, thus seeing, and thus feeling these things, have spoken and acted like freemen—Oh, let us aid them to rouse the slumbering manhood of the rest! Let us rise in the moral power of womanhood; and give utterance to the voice of outraged mercy, and insulted justice, and eternal truth, and mighty love, and holy freedom; in the name and for the sake of our Saviour; and in the mountain-moving faith, that we can do all things, Christ strengthening us.

Let us petition—petition, till, even for our importunity, we cannot be denied. Let us know no rest till we have done our utmost to convince the mind, and to obtain the testimony of every woman, in every town, in every county of our Commonwealth, against the horrible Slave-traffic, which makes the District of Columbia a disgrace to the earth, and exhibits in the centre of a Christian country, an unrebuted wickedness, for which no other spot on earth affords a parallel.

To facilitate this, we annex a form of petition, and entreat the aid of every woman whose hand it reaches, to circulate it (or a better) rapidly, faithfully and thoroughly, and to transmit the signatures, as soon as possible, to 46, Washington Street, Boston, addressed to the person whose name, as a member of our Executive Committee, shall be affixed to this address.

A detail of the mere physical particulars involved in the arrangements of a single Slave-dealer, would show the abolition of Slavery in the ten miles square, to be ‘a cause worth dying for;’ but while our whole country, by deliberately sanctioning such atrocities, stands before God and the world, as the strong hold of Slavery, while the institutions of the free are daily breaking down under the operation of the Slave system; while in the best regulated parts of our country, the lives of the free are endangered by an avowal of the principles of the Declaration of Independence; and freedom itself embittered because honorable and dignifying industry is stigmatized as *slavish*—while these things are, we must devote ourselves to avert the fearful crisis to which these things are leading. Weak and wicked is the idea, that union in oppression is possible. Every nation that attempts it, ‘God helps, and drives asunder;’ and has done from the foundation of the world.

Christian friends, again we conjure you, by all that woman holds dear and holy, to labor as woman has never yet done, in view of the unutterable destruction which waits visibly round about, to make our land a perpetual desolation, unless the people repent.

Leave no energy unemployed, no righteous means untried. Grudge no expense—yield to no opposition—forget fatigue—til, by the strength of prayer and sacrifice, the spirit of love shall have overcome sectional jealousy, political rivalry, prejudice against color, cowardly concession of principle, wicked compromise with sin, devotion to gain, and spiritual despotism, which now bear with a mountain’s weight upon the Slave. Let but each woman in the land do a Christian woman’s duty, and the result cannot fail to be his instant, peaceful, unconditional deliverance.—Thus, and thus only can we hope to deliver our own souls. Only in thus doing, can we hope to hear the voice of Jesus, saying unto us, ‘Come, ye blessed of my Father’—Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me!

By Order of the Boston Female Anti-Slavery Society,

M. W. CHAPMAN, &
M. AMMIDON, Cor. Secretaries.
July 13, 1836.

PETITION.

To the Honorable Senate and House of Representatives, in Congress assembled:

The undersigned, women of deeply convinced of the sinfulness of Slavery, and keenly aggrieved by its existence in a part of our country over which Congress possesses exclusive jurisdiction in all cases whatsoever, do most earnestly petition your honorable body, immediately to abolish Slavery in the District of Columbia, and to declare every human being free, who sets foot upon its soil.

We also respectfully announce our intention, to present the same petition, yearly, before your honorable body, that it may at least be a ‘memorial of us,’ that in the holy cause of Human Freedom, ‘We have done what we could.’ *

True Republicanism.—A public meeting held in Brinkley’s District, Somerset county, Md., on the 2d inst., adopted, among others, the following resolution:

Resolved, that all *free Negroes* who shall not leave the said District, on or before the 1st day of September next, shall be considered as insurgents, and as opposed to the good order and welfare of the white citizens hereof.

LETTER FROM MRS. CHILD.

SOUTH NATICK, Aug. 5, 1836.

To W. L. GARRISON:

Dear Brother in a righteous cause:—I have been for a few weeks on a visit to this place; and seeing our friend Southard pass the house one day, I took the liberty to call him in. At all times, and in all places, my heart warms toward a true abolitionist; and having for some months past held but little communication with the Society, I was peculiarly rejoiced to meet one of its members. Mr. Southard was on his way the rail-road cars. He said he wished to deliver a lecture in South Natick; and asked if we thought any of the people would like to hear one. I told him I should judge that some of them would. He then asked whether the minister would be likely to consent to the use of his meeting-house for such a purpose. We stated that we did not know what would be his opinion—that we had never heard of his expressing himself either in favor of the abolitionists, or against them,—except that he had exerted his influence in the Lyceum to suppress discussion on the subject of slavery, on the ground that it was an *agitating* question. I added, that if his consent were obtained, the house would not probably be opened without the consent of the Committee, who usually regulate such matters. Mr. Southard departed in haste; for I had detained him, with a variety of questions and remarks, longer than I should have done, had I supposed he then intended to make arrangements for his lecture. On the next Sabbath, the Unitarian clergyman who preached for the Rev. Ira Blanchard, read a notice that on the following Thursday, a lecture would be delivered in that place, on the question what relation New-England had to the subject of Slavery. I afterward learned that Mr. Southard had called on two of the Committee. One of them declared it was his opinion that we ought to pursue such a course as would not displease the Southerners, &c.—but that he would give him liberty to make use of the house. The other member of the Committee said that he stood neutral, and was always glad to hear both sides, on all subjects. A notice was then written, and left with a young man not unfriendly to the cause, with the request that it might be read by the clergyman, if he had no objection. The Rev. Ira Blanchard was absent on Sunday; but the notice was read, as I have mentioned.

On Thursday, Mr. Southard came, according to appointment. I well knew the excellence of his character, and that on all subjects he endeavored to set up to a higher and holier standard than the maxims of worldly prudence, or the doctrines of temporary expediency; but in great modesty of manner, and a certain slowness of speech in conversation, led me to fear that he would not prove an interesting speaker. The event disappointed me agreeably. His manner was clear, calm, and unassuming; and the address appealed to me a very good one.

He asked his hearers to imagine that the worship of Jugger-naut were established in one half of the United States—that thousands of human beings were yearly crushed beneath his rolling car,—and that, unlike the Hindus, these were unwilling victims, compelled to their horrid fate by priests, whose rich revenues depended on their destruction. He then asked if those wicked priests came among us, and were caressed and flattered, instead of hearing their system spoken of with abhorrence, whether we should not thereby implicate ourselves in the sin of idolatry?

If we passed laws that any terrified victims entreated unto us, should be hurried back to their destroyers, should we not be partners in this cruel idolatry? If we made a regulation that the votes of those priests of Jugger-naut should be in proportion to the number of their victims, were we not in fact supporting their system?

If any of those priests should repeat of their errors, liberate their victims, and try to persuade others to do so—and if these priests coming among us, instead of being flattered and caressed, like those who continued to crush their victims, should be mobbed, and pelted, and abused, would not such a course prove that in *heart* we sympathized with the idolators? Having by a still more minute and detailed comparison, shown that we were deeply involved in the guilt of slavery, the speaker expressed his regret at the time-saving policy, which had been pursued at the North. He said that every thing the slaveholder requested, was granted; that *all* the rights of the slave had long ago been conceded; and that now we were beginning to enclose our own. He then spoke of the demands made by the South with regard to the Post Office, and to the liberty of speech and the press; and alluded to the fact that many respectable and excellent citizens could not, without imminent peril, travel in some parts of the Union, merely because they were known to love liberty, and detest slavery. In conclusion, he urged it upon the people that they had duties to perform on this subject, and that their first duty was to inquire candidly, and investigate thoroughly.

Such was the general purport of the address. I do not recollect one expression which I should have supposed could have given offence to any whose pockets were unconnected with the hateful system of slavery.

When Mr. Southard went to the meeting-house, with myself and a few friends, we saw the Rev. Ira Blanchard approaching; and we waited some moments on the steps, for the purpose of inviting him to open the meeting with prayer. But he passed by on the other side; and Mr. Southard asked a young gentleman to make this request, provided the clergyman did attend the meeting. The address was postponed for more than half an hour, waiting for his appearance. The speaker read some passages from Scripture—the only language during the evening, which I supposed some might consider ‘too harsh’ for the delicate nerves and refined sensibilities of the oppressor. After some delay, a hymn was sung; but it was not until the address was fairly begun, that the Rev. Ira Blanchard appeared. I supposed at the time, in my own inward mind, that this was done to avoid the necessity of making a prayer, or the awkwardness of refusing to do it; but rather than my own supposition, I know not. The audience was small in numbers; though I dare say it was as large as Paul addressed, when he first preached in Ephesus and Rome. They listened with a quiet and orderly attention, such as I should have expected from a sober, industrious, kind-hearted neighborhood, like that of South Natick.

When Mr. Southard had finished, he said that if he were permitted to address them again on this important subject, he should endeavor to explain the characteristics of Slavery, and our Duties concerning it.

The Rev. Ira Blanchard then arose and said:—‘I wish to have it understood, that the arrangements for this meeting were made without my knowledge. My consent was never asked. Though the Committee held the keys of this house, I did suppose that the right of disposing of it was mine by courtesy. I had not supposed that any gentleman—any person who had any ideas of propriety, would have taken such a step as to use a meeting-house without first calling upon the minister and obtaining his sanction. The first notice I personally had of this meeting, was a request to open it with prayer. A prayer was not made. I could not consider it my duty to pray thus at a moment’s warning, and when it was entirely unknown to me what the gentleman intended to make.—With regard to his conditional notice of holding a future meeting in this place, I wish to have it distinctly understood, that it does not meet with my concurrence. I do not sympathize with the cause which this speaker represents. I disapprove of the doctrines of immediate emancipation. I do not like to hear our legislators and law-givers thus trifled with. I think it becomes us to speak with more respect of men wiser than ourselves. I wish to have my parishioners understand, that many of the speaker’s assertions appear to my mind to require proof, and that others are not to be received without qualification.—For my part, I do not want to have this *agitating* subject discussed.’ (Judging from the Rev. gentleman’s voice and manner, it agitated him very considerably.) ‘I, for one, do not want to hear the “Characteristics of Slave-

ry.” I have no desire to listen to these horrid accounts and filthy tales. My parishioners will bear me witness, that every Sabbath I offer from my soul fervent prayers for the oppressed. If they wish to hear the Scriptures expounded on this subject, I frankly and freely declare that I am ready to lecture to them any, and every night in the week.’

Mr. Southard, in a very gentle and respectful manner, endeavored to make some explanation, by stating that he made the arrangements as he passed through town to take the cars, and that he had all along acted upon the supposition that no one was disposed to object to the use of the meeting-house.

The Rev. Ira Blanchard declared that if time could be found to call on two or three gentlemen, he should have certainly supposed there *wanting* to call on the clergyman. More was said than I thought either dignified, or Christian-like, in a matter so important as accidental neglect in a point of personal etiquette. Friend Southard, you know, has great simplicity and directness of character. He never turned aside to take care of his own dignity; and it probably never occurred to him, in pursuing his straightforward course, he might unintentionally tread on the toes of another person’s dignity.

I should not deem this occurrence worth a passing notice, except that in the progress of great reforms, it is a matter of curiosity to watch the under currents, and even the straws that float with the tide.

While the Rev. gentleman spoke, my mind made a running commentary upon his remarks. When he said the Committee held the keys, but he always supposed the right of disposing of the house belonged by courtesy to him. I smiled to recollect now *ever* our anti-slavery friends had applied to clergymen on such occasions, and how universally they received the answer that *they had nothing to do with the matter*—that the entire control rested with the Committee.

With regard to ‘praying at a minute’s warning.’ I do not know any Christian might do that. There was no necessity of praying for Mr. Southard, or his cause, or the remarks he was about to make; he might have offered a strictly non-committal prayer, for the poor all over the world, and those matters-and-things-in-general, concerning which nobody in the community is ‘agitated.’

The idea that any thing which had once been rendered illegal, must never after be spoken of with indignation, lest such expressions should be disrespectful to our law-givers and legislators, seemed to me to involve a singular kind of logic, peculiarly ill-adapted to a republican country. The people chose from among themselves certain agents, to frame laws for the benefit of the whole community; those agents, either from error of judgment, self-interest, or timidity is resisting the self-interest of others, make laws, which the progress of time, and the clear light of truth, prove to be disgraceful to the country, prejudicial to its best interests, and unjust in the sight of God—but, according to the Rev. gentleman’s theory, we must never speak of such laws with reprobation, because it is trifling with men wiser than ourselves. The Russian and Austrian governments rest on a policy like this.

I could not but observe, that though the Rev. gentleman could not pray, by reason of his entire uncertainty what marks the speaker was about to offer, yet he seemed to have a distinct fore-knowledge that his next discourse would be full of ‘horrid accounts, and filthy tales.’

When the Rev. gentleman, after having declared that he was entirely opposed to the doctrines of immediate emancipation, concluded by saying, ‘if his parishioners wished to hear the subject discussed, he would lecture every night in the week if they desired it,’—I smiled again. It seemed to me like a Catholic priest saying, ‘I am entirely opposed to these Protestant discussions, and expostions of Scripture. It is a very *agitating* subject, and tends to divide the community; but if any of my flock *want to hear this master class*, I will go to them on the *benefit of nullifiers*, *five to ten new slave States*, *each with a Constitution, not only establishing slavery, but also forbidding their own legislatures ever to abolish it*. This is a provision of the new Constitution of Texas, formed since the struggle for liberty commenced.’ The old Mexican Constitution of Texas abolished slavery forever!

And where are the remonstrances of the press, and the meetings of the people? Where are the friends of universal peace, and above all, where is the Christian priesthood? And you merchants, shipowners, and underwriters, where are you? Know you not that this presidential measure is finally opposed to the purest devotion to self-interest that ever chilled the heart? Awake, arise; it is not a breach of the Constitution. There is a breach in the strong-box.

It is of no use to remonstrate. Tears of blood would not turn a single office-holder or office-holder, or land speculator, or politician. Our course is to tumble onward.’ Providence will probably leave us to the natural consequences of our own misconduct. It cannot inflict a severer punishment. For a war with *Great Britain*, and, if necessary, for the protection of the Mexican territory and Gulf, with *France* also, will, in my opinion, inevitably result from the recent invasion, if it be not promptly abandoned, disavowed, and the authors and agents properly punished. Mr. Adams, in his admirable and timely warning, has said all that need be said on the subject. *Wo*, unto thee, *Colombia*, ‘It shall be more tolerable for Sodom in the day of judgment than for thee.’

Many circumstances could enhance the intrinsic wickedness of the Executive proceedings, it is the end and object at which they are aiming. It is to PROPAGATE SLAVERY, or in other words, *perpetual robbery, rapine, and murder throughout a vast and beautiful region, now, by the laws of Mexico, perfectly free*. It is to open a new and interminable slave-market to the old slave-breeding sinners of Maryland, Virginia, North and South Carolina, and other old slave States, and to flesh monstrosities—*It is to bring into the Union, for the benefit of nullifiers, five to ten new slave States*, *each with a Constitution, not only establishing slavery, but also forbidding their own legislatures ever to abolish it*.

The last words I heard, was the voice of a person unknown to me, saying, ‘If we want to hear lectures, a building shall be obtained, if we have to erect a tent.’

Yours, most respectfully,

LYDIA MARIA CHILD.

LETTER FROM MR. CHILDE.

WEST BOYLSTON, AUG. 8TH, 1836.

DEAR GARRISON:

I see by the late newspaper, which has reached me, that our President, assuming at last the power of the sword as he did several years back, that of the purse, has actually commenced a war with a neighboring and friendly people. It seems that Gen. Gaines, having obtained a reinforcement, consisting of *volunteers* from each of the States of Mississippi, Louisiana, Kentucky, and Tennessee, has invaded Mexico, upon the pretext of the killing by Indians of some white person or persons in a distant and *interior* part of that country. It is suggested, that he may have taken this unlawful step under old orders received from the President last winter, the same I suppose alluded to in Mr. Adams’ eloquent speech at the late session of Congress. It is of no importance whether the orders are old or new. Judging from the circumstances of the case, and from the habits of the President, I have no doubt that he is the author of the measure. Gen. Gaines is too prudent and politic to expose himself, by undertaking, on his own responsibility, so dangerous an enterprise. It would, if the laws were duly executed, cost him his commission, and subject him to fine and imprisonment.

And what authority has the President to commence this war? Not a jot more than Gen. Gaines. His power, in respect to making war upon a foreign nation, is restricted by the Constitution to the *repelling of invasions*; and he cannot, without a violation of the Constitution, and his oath, march a man beyond the limits of the Union. If he does, there appears no reason to doubt, that he has done this, he ought by law to be impeached, and expelled from office, and then punished by fine and imprisonment, or given up to the injured nation to be punished by them for any *murder* or *robbery*, which the troops may commit in pursuing his orders. He has no more right to enter Mexico, seize property, and slay inhabitants, whether Indians or others, than any citizen of the United States has to go into Great Britain and do it. Such acts will be robbery, piracy, or murder, and ought to be punished accordingly.

The power of declaring war is vested exclusively in the Congress of the United States; and there cannot be a lawful war, and one which shall confer upon those taking part in it, the *rights of war*, without such declaration. Supposing Com. Porter, when he entered the town of Fornaxo, in the Island of Porto Rico,—or Aaron Burr, when he entered Texas, thirty years ago, had been taken with their officers and men; would they not have been put to death agreeably to the law of nations. So would Gen. Jackson and his men, when, in two instances, they deliberately marched into Florida, and seized the towns and possessions of Spain. If the Constitution had been supported, and the laws of the land faithfully executed, on either of those occasions, we should not now have had a President who would have ventured to issue an order to invade a friendly country and begin a war; nor a general who would dare to obey it, nor a subordinate officer, who would not throw up his commission, nor a soldier who would not throw down his arms at the frontier, and refuse, as they might lawfully and dutifully do, to be the instruments of usurpation, and the perpetrators of crime. This I acknowledge is too much to expect of common soldiers; when such corruption and subserviency prevail among their superiors; but it was not too much to expect, that in the army of our republic, there would be some officers who would have had intelligence, firmness, and patriotism enough to have acted this noble and useful part. But they

have all gone over like sheep, but without their innocence, after the bell-wether. They have committed a great crime against the Constitution, against liberty, and our country. I cannot but hope, for the sake of the future peace of this continent, that they will meet in Mexico the fate which they deserve. If successful in doing wrong, there is no hope of their meeting with just punishment.

This nation has grown too familiar with unlawful violence and unpunished usurpations to think of bringing any man to a reckoning for new ones, whatever consequences they may involve. There needs to be cited no other proof that the moral sense of this nation is dead, than that *uell* which the voice of a Northern Senator lately sounded in our ears, by proposing an appropriation of half a million for slaughtering the persecuted and helpless children of the forest, and replying to a demand of the cause of the war—that really he did not know what was the cause of the war—but he knew that war existed and must be prosecuted!

It was a good commentary on this detestable text, that the cause finally turned out to be an order from the President to kidnap Indian babes and make slaves of them! If the principle be approved

JOURNAL OF THE TIMES.

BOSTON,

SATURDAY, AUGUST 13, 1836.

BRECKENRIDGE'S LETTER.

The Journal of Commerce of last Monday, copies from the London Patriot a communication from R. J. Breckenridge, touching slavery in America, George Thompson and the Abolitionists. And such a commagazine! However we knew Mr. B. to be the Anti-Slavery Society and its friends, we did not expect that he would disgrace himself by putting his name to such a vile tissue of misrepresentation, falsehood and personal abuse. The letter would have excited in us, no astonishment, if it had come from one of the foul slanders who have been in the habit of pouring out their venom through certain violent pro-slavery papers of New England and New York, beginning as it does from a man of Breckenridge's reputation, profession and pretensions, we confess ourself surprised, at its gross perversions of truth, and its bitterness of invective, as unjust as it is severe. To exhibit something of the accuracy of the Rev. gentleman's statements, we will give the substance of some of them.

He intimates that George Thompson has "traded" the States "for not doing what they actually did before their slave was born." It is not necessary for us to assert that George Thompson no slanderer, and to show the charge back into the teeth of the accuser. Nor is any who are familiar with our eloquent brother's writings and speeches, need we say that he finds no fault with the free states "for not doing what they have already done," legalizing slavery out of the limits over which their state legislatures have authority. Nobody has denied that they have done this, or asked them to attempt to legislate it out of other states.

Breckenridge also tells us that "every one of the 400,000 persons of color, in America, was himself set free, or is the descendant of parents set free, voluntarily and without remuneration, by portions of the people of that nation." Every one! Were those "set free without remuneration," who by working in extra hours, stealing time for toll from their sleep, perhaps,—or by borrowing money and repaying it from the fruits of their labor when purchased their liberty? What becomes of them and their descendants—a very numerous class? What becomes of those whose freedom was bought by their previously self-liberated friends and relatives? For example. Of the colored people of Cincinnati—1129 in all—either purchased their own liberty, or were bought by their relatives who had become free, and for these persons, the robbers of the poor, coolly pocketed more than 20,000 dollars—money to which they had no right than the highwaymen has to that which he extorts at the gun's muzzle.

Our readers will hardly know, we suspect, whether most is weaker at the impudence, or laugh at the absurdity of an assertion in this same remarkable letter. It is nothing more nor less than that this question of slavery "is no American question at all." Slavery in America is no American Slavery! Oh no! Slavery pollutes our national capital; lives, flourishes and expands under the exclusive legislation of our national Congress; has its raised flesh marts in the city of Washington; drives its gloomy coffles through the nation's District, under the name "stripes and stars" and to the straits of the national air; stores its human "goods and chattels" in the public prisons, built with the nation's money; is protected in the nation's troops; places twenty-five members in the national legislature to take care of its interests there to be paid from the national treasury; and to crown its claims for itself a "guarantee" in the nation's Constitution—but it is not a national affair at all—it is unjust to the nation responsible, as a nation! And this, because, by the constitution, "and by the universal custom, Congress has no power to abolish slavery in any state of the Union." Very true; Congress has no such power—but by the constitution Congress has power to abolish slavery in the District of Columbia, and according to Mr. B.'s own doctrine, to prohibit the slave trade between the several States—and that power is not exercised. Ah! but the reason, says Mr. B. in his recent Glasgow debate, the reason why Congress does not abolish slavery in the District is, that it would inevitably produce a dissolution of the Union, and as to the prostration of the internal slave trade, "the exercise of such a power if it really exists," as he believes it does, "would be attended with such results of unmixed evil at this time, that no one whatever would deem it proper to attempt, or possible to enforce it." Cogent reasons truly for exonerating the nation from the guilt of slavery! We have voluntarily formed such a Union as cannot exist without the moral surrender of the constitutional right to purify the capital from the foul stain of slavery—therefore we are innocent! The nation generally is so much opposed to the abolition of a system of inland piracy, that it could not be effected even though Congress has and should see fit to attempt to exercise the right to abolish it—and therefore the nation is innocent!

Mr. B. talks about the injustice of confounding "States" that are now struggling to find and make a safe and happy deliverance from slavery! with those "which are nearly unanimous in favor of its eternal existence!" Struggling to find a deliverance! Which are they? Those which go for perpetual slavery, we can find easily enough, but which are truly described in the other clause? Ah! we recollect! It must be Maryland, that is intended, and Mr. B. doubtless refers to his own dearly cherished scheme of abolition by emigration. True Maryland is but one, and the letter speaks of "States," but we can think of no other to which the description will at all apply. Indeed brother Thompson! but you should avoid confounding Alabama, Georgia and Carolina, and the other "eternal slavery" States, with benevolent Maryland, that purposes in the overflows of her kindness, only to banish more than 100,000 of her citizens, from their native land, instead of retaining them forever in slavery. Safe and happy deliverance! truly! Let an unprejudiced and benevolent man contemplate the atrocious details of the Maryland scheme, for expelling the offending colored people of that State, and when his very soul is boiling over with righteous indignation at its heartless cruelty and glaring iniquity, let him be gravely told that this is a scheme devised for the "safe and happy deliverance of the state, from slavery;" and see if the intelligence will not set as a wonderful sedative—see if it will not "Lull us as the north wind lulls the sea."

Of the man whom the Philanthropists of Britain delight in honor—the friend of Buxton and Macaulay, of Wardlaw and James—the man whom, among those who knew him in America, the best hearts loved most warmly, and the most wicked and vile hated most bitterly, Mr. B. thus speaks:

"You send a heated scold to us, who, by his violence and bitterness, stir up all manner of strife amongst us; interfere in political and social questions, whose agitation can do no good to the pretended cause of his mission; wants from himself and his country, the hearts of the very people through whom alone their alleged object could be gained; and after capering about the free states, which have no power over the case, and carefully keeping clear of the slave states which have all power over it, returns home to swagger about his imaginary dangers, and wreak his bitterness on the people that with unprecedent patience bore with his manners."

Virtly, Mr. B. has much occasion to be thankful that the good people of England and Scotland are endowed with such "unprecedented patience" as to "bear with his manners."

He has also a word for the American Abolitionists.

Speaking of their declaration of sentiments adopted at Philadelphia in 1833, which in his ignorance, he calls their "Declaration of Independence," he says:

"Whenever tried it has been more effectual to raise a than ever with its enchantment was to raise the wind, to propose to organize a party for the avowed purpose of remodelling society all over that nation in many most fundamental respects, whether social, political, or religious, so far as the entire black race was interested. It

asserted moral principles which shocked the nation; it incurred social duties which were felony by the laws of nearly all the states; it undertook to alter the laws and the constitution of the nation, in at least five particulars, so important, that success would necessarily have dissolved the national confederacy, and summed up the whole with the grand idea from which the Society got its name—that all slavery should be instantly abolished, irrespective of all consequences."

It is well for Mr. B.'s credit, that he prefaced this previous morsel of misrepresentation, with the assurance that he relies "only on his memory for the contents of this paper." A treacherous memory is a misfortune perhaps, but not a crime.

Again, he says, "as a party, it [the Anti-Slavery party] is comparatively small—compared with the emancipation party, very small; compared with the nation, contemptible." Compared with the emancipation party! For the information of such as may not before have seen the word used in its new sense, and who we dare say would never have guessed that such a word would have such a meaning, we will just state that those whom Mr. B. dignifies with the honorable title of "emancipation party" are none other than "the Colonization party." He—strangely enough our readers will think—uses the two phrases as synonymous, possibly on the same principle upon which rude boys often denominate a black man "snow-ball." The Abolitionists then, are a "very small party" compared with the Colonizationists! The American Anti-Slavery Society, with its nearly 600 auxiliaries, eight of them State societies—with hundreds of the clergy and thousands of the laity enrolled in their ranks, among them many of the strongest minds and best hearts in the country—with hundreds of new recruits enlisting every week, and new societies springing up continually, all over the land—is a "very small party" compared with the Colonizationists, who have about 160 societies—some of them already paralyzed by the power of an enlightened public sentiment—many of their best men fallen away to the Abolitionists, and many more seemingly on the turning point! Perhaps so—but we haven't "ciphered" yet to the rule which makes it out.

But the anti-slavery party "compared with the nation" is so small as to be "contemptible"! Ask McDuffie and Calhoun and Preston and Duff Green about that. Have the intellectual giants of the South arisen in their wrath, and set the battle in array with all the might of their mental prowess, with all the artillery of their splendid eloquence and their loudest threats, against a "contemptible" party? Have they been piling "Pelion upon Ossa" to storm a mole-hill? Is the Union to be dissolved, to save slavery from being routed up and annihilated by a "contemptible" party? Has the President of the United States called for a violation of the Constitution, and the establishment of a censorship of the press? Have the numerous anti-slavery meetings thundered out their anathemas? The mobs trampled law under foot, destroying private property, disturbed the public peace and invaded the house of God? Have postmasters refused to perform their duty and committed deliberate perfidy? Has the head of the post office department connived at mail robbery—in a word have all the elements of violence and misrule been put in motion, and all to put down a "contemptible" party? Has the President of the United States called for a violation of the Constitution, and the establishment of a censorship of the press? Have the numerous anti-slavery meetings thundered out their anathemas? The mobs trampled law under foot, destroying private property, disturbed the public peace and invaded the house of God? Have postmasters refused to perform their duty and committed deliberate perfidy? Has the head of the post office department connived at mail robbery—in a word have all the elements of violence and misrule been put in motion, and all to put down a "contemptible" party?

We are on the eve of an eventful—an alarming crisis. The principles of aggression and marauding violence are spreading over the land; while the elements of despotism are congregating, and our boasted "Temple of Liberty" is shaken to its centre by their frenzied commotion. It is not, therefore, a proper time for the sentinels on our watch-towers of Freedom to slumber. The soporific lullaby of "All's well," must give place to the alarmous notes of the tocsin; and we must gird on our moral armour, for the protection of Justice, Liberty, and Law!

We welcome thee back, friend Lundy, and congratulate thee and the friends of the slave generally, on thy return to the editorial ranks, clad in that moral armour, and with that touch of alarm at thy lips. Strong may thy hand be, and valiant to wield its weapon, even to the last blow of the hot conflict for "Justice, Liberty, and Law!" Long and loudly may thy breath swell the tocsin's blast, till that tocsin shall be changed to the silver trump of Jubilee, which shall proclaim liberty throughout all the land, unto all the inhabitants thereof!

Brother Garrison, who is now absent, will probably extend his greeting to his friend and former colleague, next week.

ANTI-SLAVERY MEETINGS.

A friend informs us, that the celebration of the anniversary of West India Emancipation at Fall River, on the 1st inst., was of a very interesting character. A large number of gentlemen and ladies from the surrounding towns were present. The exercises were in the Rev. Mr. Bronson's spacious meeting-house. The Chair was taken at 10 o'clock, A. M., by Hon. Nathaniel B. Borden, the worthy Representative in Congress from the Bristol District. The meeting was ably addressed by Rev. J. O. Choules of New Bedford, who gave an interesting account of his tour last fall and winter in Great Britain. In the afternoon and evening, the meeting was addressed by Messrs. C. C. Burleigh and H. B. Stanton. During the day-time, the house was well filled, but in the evening, an immense throng crowded every inch of space, cramping the vestibule, doors, &c. &c.

Rev. Dr. Channing was present, by invitation, and expressed himself highly gratified with the proceedings. In the afternoon of Tuesday, Mr. Stanton addressed two meetings of ladies, and in the evening, addressed a very crowded audience at the Baptist meeting-house. In the afternoon of Sunday, previous to the first of August, Mr. Stanton vindicated the New Testament from the charge of supporting slavery, before a large audience in Rev. Mr. Bronson's meeting-house, and in the evening, Mr. Burleigh vindicated the Old Testament from the like charge. A strong impulse was given to our cause in another quarter—if the latter, then let it keep to its appropriate sphere. (6) For if he continues thus to dip his pen in fire while he writes of Methodism, he may burn his own fingers.

It belongs to Mr. Garrison, both as a matter of justice and courtesy, to make an honest retraction of the above charge. (7)

N. B.—Fourteen of these "UNCLEAN BIRDS" were abolitionists. (8)

Strong language, we admit, but justly applied. It is a clerical body which not only connives at a system of prostitution and adultery by wholesale, but shields it from attack, be not a cag of unclean birds, despite all their professions, then we know not where or where to apply this description. Again—if that body, being in full fellowship with clerical men-stealers and slaveholding churches, and pouring its anathemas upon the heads of those who are heartily opposed to the robbery and enslavement of God's poor, and justifying the holding of the members of Christ's body in chains and slavery, and behaving in a more shameless and outrageous manner than was ever witnessed in any political convocation, be not a "synagogue of Satan," then language is deceitful, and actions are no index of character, and by their fruits we cannot know men.

(2) We never ask ourselves, with what sympathy our language will be received either by abolitionists or any other body of men. It is not our object to please men, but God.

(3) Who are these "best men"? We called no names, except the impudent Winans of Mississippi—he is one of the number? We spoke not of individual character, but of the complexion of a whole body—just as we brand this as a man-stealing and man-trading nation, exceptions to a general rule or charge always being understood.

(4) This is a misrepresentation. For "measures," read "principles," or "self-evident truths."

(5) The insinuation, that our object is to injure Methodism, is very contemptible, which none but a zealous sectarian would urge against us. What religious body, or what political party, have we not rebuked, freely and impartially? Happily, we stand aloof from all the sets of the age, caring little whether men call themselves Baptists, or Methodists, or Episcopalians, or Congregationalists, or Friends, or Whigs, or Tories, or by any other names—we look not at professions but fruits. He who loves God and his poor brother impartially, and manifests in his walk and conversation the spirit of Christ, we love, nor stop to ask for his denominational cognomen. Let the Methodist Conference at Cincinnati be judged by this infallible rule—"He that saith he is in the light, and hateth his brother, is in darkness even until now."

If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" All genuine Methodists, after the primitive order, will loathe and abhor the pro-slavery do-

ings of the Cincinnati Conference, and ascribe them to Satanic influences.

(6) We shall not consult our oracular friend of the Herald, as to what sphere is appropriate for us, but shall take the liberty to range wherever we please, being ready and willing to meet all the consequences. We know not by what rule of equity we may denounce slaveholding Baptists or Presbyterians, but not Methodists. May the editor of the Herald be delivered from his sectarian partialities.

(7) We give our "recantation" as above.

(8) How ridiculous to intimate that we were not aware of this fact—that we do not appreciate the noble efforts of these "fourteen" in behalf of righteousness and justice—and that our charge against the Conference as such, applied to every individual member! If John Wesley were living, would he not disown the Conference at Cincinnati, and acknowledge the "fourteen" as his brethren?

ANOTHER "INCENDIARY" PAPER.

The veteran Lundy is again in the field. We have received the first No. of a weekly paper, issued by this old and tried champion of the cause of human rights, and entitled the "NATIONAL ENQUIRER, AND CONSTITUTIONAL ADVOCATE OF UNIVERSAL LIBERTY." On the first page, under the title, it bears as a motto, the familiar quotation from the Declaration of Independence, "We hold these truths" &c., and at the head of its editorial columns, the brief but expressive sentence—"Delenda est Captivitas,"—Slavery must be abolished. Noble banners those, to wave on fore and main mast heads! Success to the gallant bark that bears them!

The following paragraphs are from the leading editorial article :

"Let it then suffice, to say, that my object, in embarking this work, is the same that I have long had in view—to plead the cause of the oppressed; to promote the ends of justice and equality of human rights; to assist in redeeming my country from the stigma of indelible disgrace, and reclaim the millions of victims to its tyranny from the pit of their degradation and despair.

"We are on the eve of an eventful—an alarming crisis. The principles of aggression and marauding violence are spreading over the land; while the elements of despotism are congregating, and our boasted "Temple of Liberty" is shaken to its centre by their frenzied commotion. It is not, therefore, a proper time for the sentinels on our watch-towers of Freedom to slumber.

"We are on the eve of an eventful—an alarming crisis.

"The publisher of the Liberator has the tocsin, when he first met his intended victim on board the vessel, pretended to be very friendly, and under the assumed name of James Wilson, by his professions of friendship obtained the free papers of one of the women.

"Failing to obtain the other by this artifice, he disclosed his real character and design, and gave them a grave exhortation—very edifying, we suppose—on the wickedness of running away from slavery.

"As the women, on hearing that they were to be carried back to bondage, very naturally broke out in expressions of intense sorrow, the kind-hearted and pious kidnappers read to them from the Bible for their consolation, and talked quite graciously about the shortness of life, and the little moment of all earthly things and the like. Very consolatory, no doubt!"

LIBERATOR, VOL. I.

Ray Potter has issued proposals for re-publishing the first volume of the Liberator. He offers it for \$3.00 a copy, well bound and delivered at Pawtucket, or the Boston or Providence Anti-Slavery Office, at the option of the subscriber. In sheets, \$2.00 a copy, to be sent by mail to any part of the country. He says the work will positively be done, Providence permitting—and when brother Ray says "positively," no light matter turns him aside from his purpose. We hope the friends of our cause will not permit him to suffer loss in this undertaking.

Subscribers must send in their names soon, as only a small edition will be printed.

Terms—cash in advance—when by mail, post paid.

THOMPSON'S LECTURES.

Since his return to England.

The publisher of the Liberator has in press, and will issue in a few days, Thompson's lectures since his return to England—including that given on the 29th of May last, at Rev. Mr. Price's Chapel, London, in which he triumphantly vindicates his course in regard to Dr. Cox when this country. The volume will contain 250 pages, 18mo., and will be ready for delivery at this office, about the 20th inst.

THOMPSON AND BRECKENRIDGE.

The Glasgow Chronicle of June 14th and 17th, brings us a full report of the recent debate in that city, between George Thompson and R. J. Breckenridge, by these meetings; many new members were added to the different Anti-Slavery Societies, and between \$400 and \$500 collected to aid the cause. Well done Fall River!

New Bedford and Fairhaven. From Fall River, we understand Mr. Stanton went to New Bedford and Fairhaven, where he remained a week—lecturing three times in Fairhaven, and four times in New Bedford. Good success attended his labors there. He lectured twice to large and quiet audiences, in the Rev. Mr. Margridge's meeting-house in New Bedford,—the same from which our friends were driven last fall, by a mob, while attempting to hold a meeting. Quite a change! Our friends in those towns, gave rising \$500 in aid of the cause.

We take this occasion to say, that Mr. Stanton is the Financial Agent of the American Anti-Slavery Society, and has been deputed to visit the friends of the cause, and call upon them for pecuniary aid. We hope our friends will be prompt to respond to this call of the National Society. They are enlarging their operations, and intend, if possible, to have fifty new agents in the field forthwith. This is right. The public eye needs enlightening. Slavery must fall before discussion. With the voice and the press, under God, we shall triumph. From an acknowledgment in another column, it will be seen that Mr. S. has been successful in raising funds in those places where he has lectured. Lynn, Fall River, New Bedford, &c. have done well. Mr. S. informs us that he intends visiting several towns in this vicinity soon. We hope they will give him a liberal reception.

JUSTICE AND LIBERALITY, of the Christian Advocate and Journal.

This paper, in copying from the N. Y. Observer an account of a Temperance meeting in England, at which among other distinguished men, George Thompson was present and spoke, lauding America for what she had done in the Temperance cause, and expressing his ardent love for this country,—entirely omits that part of the account, carefully excluding every word relating to Mr. Thompson. Why is this? Are the editors afraid their readers will learn that George Thompson did not come to this country, a fugitive from justice, that he is the honored associate of the best men in Great Britain, and that he is not making it his whole business to traduce America and stir up ill feeling in the minds of his countrymen toward Americans?

SEARCHES OF HOUSES.

We have heard of several houses being searched by officers, lately, for runaway slaves. All such searches are illegal. Every man's house is his castle, and he ought never voluntarily to allow it to be searched. If the officers proceed to search a house in spite of the opposition of the occupant, he ought not to submit to such an outrage tamely, but immediately prosecute the perpetrators of the offence.

MOB IN CINCINNATI.

DESTRUCTION OF MR. BIRNEY'S PRESS.

On the 23d of July, a very large and respectable meeting of the citizens of Cincinnati, (so it calls itself,) convened to decide whether they would permit the publication or distribution of Abolition papers in that city. Resolutions were adopted, openly recommending violent and lawless measures for the suppression of the Philanthropist, unless it should be absolutely discontinued, at the warning thus given: The paper of course was not discontinued,

LITERARY, MISCELLANEOUS AND MORAL.

LITERARY.

[From the Journal of Reform.]

FOURTH OF JULY.

To-day a thousand voices
In gratitude arise—
For every heart rejoices
In songs that reach the skies;
For God our happy nation
Well guardeth by his eye—
And ne'er permits invasion
To crush our liberty.

He smiles on honest labor,
And crowns it with success—
That we may help our neighbor,
The poor and fatherless;
That we may love and cherish
Our countrymen abroad—
Whose lives are doomed to perish
Beneath the oppressor's rod.

But to the ear of Heaven,
What mockery ascends!
For tortured, whipped and driven,
From kindred, home and friends,
The slaves this day are weeping—
Their tears bespeak the ground—
While o'er their tortures sleeping,
The shout of the free goes round!

Their blood is flowing over
Our southern fertile soil—
And flesh in fragments cover
The fields wherein they toil:
The biting lash all gory
Fresh lacerates their wounds—
And yet the song of glory
Through all our land resounds!

On every cheek there's pleasure,
In every eye there's love,
And joys profuse in measure,
Come streaming from above.
Will FREEDOM last forever,
While human flesh is sold,
And tenderest ties we sever,
For cursed love of gold?

God's judgments thick are hovering,
And soon will burst and fall:
Let sackcloth be the covering
Of every church and hall:
And dash the proud flag flying—
Muzzles the thundering guns—
For million souls are dying—
Columbus's FREE BORN sons!

Our countrymen and brothers!
The image of our God!
Friends, children, fathers, mothers!
Shall these upon our sod
Pour out their tears in anguish?
Lay down their lives in grief?
Shall men immortal languish,
With none to give relief?

No! by the love we bear them,
We'll not forget their wrongs,
Till bursts the song of freedom
From their unuttered tongues!

No! with our eyes to heaven,
We lift our voice and swear,
Till every bolt is riven,
THE SHALL OUR PITY SHARE!

[From the Philadelphia Times and Independent Press.]

AFRICA.

God! while unto Indostan
Flies the Word that maketh free—While no more the Burmuh-man
To Boond-gives the knee,While again the Grecian bears
On his Mars'-hill, truth profound,While the Crescent disappears
From Calvary's holy ground—Yea, while Smyrna far hath east
Bigot Ages' seven-fold pall,And for China word hath past
From Linlin to her wall—God! shall not the NEGRO's land
As other lands be blest?Shall not Ethiopia's band
Enter into rest?Shall Sahara's parched ranger
Never taste the rivulet?Still shall Christendom the stranger
In the Moorish gate forget?While thy Dove of mystery
Every where is flying,Will not leaves of healing be
Sent to Afric dying?Where Cleopatra the pearl
Mingled, is thy pearl forbid?Shall not men the cross unfurl
On the pyramid?May not upon night, again
Open the immortal morn,Where Cyprian taught, and Origen
Adored the priestly law!May not handlets fasten,
Beautifully, Niger's flood,With Alexandria and Wednoon
Be given unto God?

On the coast of nations, look!

Where decent beams prevail—

Shall they not at thy rebuke
Fade, as stars, at morning pale?

Will thou not awake the dead?

Captive lead captivity?

May not Ethiopia spread

Heart and hand to Thee?

May not for the eries that went
Skyward, be the hymn of bliss?

May not bloom a continent?

Where was only OASIS?

W. B. T.

[From the Family Reader.]

THE INFANT CORPSE.

O do not put the babe away,
Dear Mother, in that box, I pray,
And set him by the window there,
This cold and rainy day;
Just see how curly his pretty hair,
How very still his features are!
You used to warm his little feet,
And hug him up with kisses sweet,
When he looked pale and cold;
But now in that small linen sheet,
So still lies beneath its fold;
Dear brother must indeed be cold,
When will he lift the sleepy lid,
By which his bright blue eyes are hid!
I long to see him wake again
As yesterday he did,
And then the blush in his cheek will stain,
And his bright eyes look blue again.
They brother will awake, my love,
He'll wake again in heaven above,
And brightly beam his gentle eye,
Where happy spirits move;
In that bright world beyond the sky
Thy brother ne'er again will die.

MISCELLANEOUS.

[From a late No. of the London Monthly Review.]

HAITI.

Notes of a visit from some parts of Haiti, in January and February of 1835. By the Rev. S. W. Hanna, Island Curate of St. Georges', Jamaica—London, 1836.

[CONTINUED.]

The author held various conversations with several of the natives, both soldiers and civilians, and he says they were in general intelligent, and in many points of interest, in the every day affairs of life, by no means ill informed. They felt great anxiety respecting a French squadron, which was known to be cruising in the neighboring seas, fearing a hostile visit from that nation. It is to be borne in mind, that according to an arrangement entered into with Charles X., France, upon the payment of 150 millions of francs, in five annual instalments, on the part of the Haitian government, stipulated to resign all pretensions to the island, and to acknowledge its independence. But although 10 years have since then elapsed, only a small portion of the debt has been liquidated. Yet we are not aware that France has mediated any intention of a warlike enforcement of the terms of the bargain, although the natives seem to live in dread of such an appeal.

The author learned from a Mr. Towning, an English gentleman who lived near Cayes, that scarcely any sugar was made in the country, and that the cultivation of that article was in a very depressed state. The chief export is Coffee. There is also a considerable quantity of mahogany shipped from the island. We find a number of very express national traits in these pages. For example:

"Yesterday evening our host, Mr. Roberts, informed us, (and his prejudices are so manifestly against the people, that his testimony on this head is valuable,) that people may travel with perfect safety through the country with the largest sums of money. His language was, 'I could go from hence to Port-au-Prince, three days journey across the mountains, with a thousand dollars, without fearing the slightest molestation, though the means of travelling, as well as the words, are very indifferent.'

"The whites are in some respects, a proscribed race. No white man is permitted to possess property in lands or houses in this country. This is the positive law of the land. I have further been informed, though I could not assure myself of the fact, that no colored woman can marry a white man, without forfeiting her privilege of citizenship."

"When they show a disposition to oppress, which is however but seldom, it is wisdom to yield; for your head is in the lion's mouth, and there is not sufficient firmness and impartiality among the authorities of the country, to afford protection."

The state of the people of Cayes, in a moral point of view, is stated to be of the most lamentable description. In this respect, Mr. Hanna says, the island is even worse than Jamaica. Cayes is no ecclesiastical head in the country.—Cayes, which is considered to be the government of second importance in Haiti, has a public school for the children of military officers, but very few attend it. The town of Jacmel, compared with Cayes, appears to considerable advantage.—Though the streets and roads are perfectly horrid, the cleanliness of the houses is remarkable. The shops are neatly, often elegantly arranged, and well stocked, some with provisions, others with various kinds of dry goods. Perfumery appears to be in much repute. Mr. Hanna found the people of Jacmel quiet, civil, and obliging, resembling the French in their efforts to understand and set at ease a stranger. Both men and women, everywhere, were singularly modest in their apparel, and nothing at all like the shameless exposure of person, constantly to be seen in Jamaica, did the author witness. The lowest classes were well and decently clad; the higher of course, were still more remarkably so. The women, who are fond of dress, as almost every where else, have a great fancy for gay and gaudy colors.

One-third part, at least, of the people, appear to be soldiers, ill armed and accoutred; their uniform of faded blue, frequently ragged, and their firelocks in bad repair. The appearance of the military is sufficiently grotesque, according to the author's description, and their discipline anomalous.

As to the population of the island, the author received contradictory statements. By the government census, it amounted to one million; but Gen. Borgella, who is perhaps the most intelligent of the officials in the country, is said to estimate the number at seven hundred and fifty thousand. With this functionality, the author and his party had a second interview, some time after the first, and though his bearing on the former occasion was polite, it was reserved and ceremonious; but at the second interview it was cordial and warm, Capt. Owen's visit perhaps being now more justly understood. Very many notices are to be found of the island and the people, which show that there is a foundation in Haiti for the most sanguine hopes, and the most valuable fruits, morally and intellectually considered; nor can we look back upon the following anecdote of Borgella, without confirmed good opinions of the capacities of the race to which he belongs, and of the island where he is an example and a ruler.

In February, 1817, Sir James Yeo, then commanding the Southampton, captured a large Haitian frigate, filled with soldiers, which he carried into Port Royal, Jamaica. The frigate belonged to Borgella and his adherents, and had been taken by them from Christopher. She had a regiment on board, which she was engaged in transporting from one part of the island to another. Borgella himself was absent from the place where his command lay, when the news of his capture was brimmed ashore. As the slaughter on board the Haitian frigate had been very great, the fury of Borgella's party was excited to the utmost. They seized the English residents, and marched them to an open space of ground, intending to put them to death forthwith. It is even said that cartridges had been delivered to the troops who were to shoot them. An accidental delay occasioned a reprieve to the hapless foreigners. At this juncture Borgella arrived, and his very first act was to order the instant liberation of the English, and the restoration of their property. He knew that they had not been parties to Sir James Yeo's proceeding, and he was too upright and too humane to permit them to suffer for the guilt of another. Such was the conduct of a native of Haiti, a descendant of the maltreated and much abused Africans. All that I have heard of this chief has been to his advantage—every one sounds his praise. Should he survive Boyer, it is probable he will fill the Presidential seat, for no man is so universal a favorite. I could not but regard him with feelings of respect, and considered myself highly honored in being permitted to converse with one who is, without exaggeration, an ornament to human nature.

A FACT.—Mr. Gurley, the secretary of the American Colonization Society, has lately been to New Orleans, soliciting aid in behalf of Colonization, and has been very successful, having obtained several thousand dollars. The inhabitants in that city contribute freely for carrying off free people of color, to a foreign shore, or they will burn them over a slow fire at home!

[From the Greenfield Workingman's Advocate.]

SLAVERY.

We have said that we consider the actual condition of the slaves a matter of subordinate moment in this question. The institution of slavery is a direct and abominable violation of the constitution—of its letter, and of the principles which it asserts as the foundation of all just government. The South says, and the northern abstract opposers of slavery say that the constitution 'recognizes the right of certain states'—and that 'the right of property in the slaves was secured as sacred to the citizens of the South, as that of any other species of property was secured to the citizens of the East or the North.' It would be imagined from the confidence with which these and similar statements are made, that the institution of slavery was stamped upon the constitution in letters of light, and that the light of holding man in bondage, was one of the natural and inalienable rights, which it was the design of that instrument to secure. Now it so happens that slavery is no where expressly recognized in the constitution. It is a mistake to suppose that these gay houses are kept by vulgar females. One of the most beautiful and distinguished woman of Rhode Island, impassioned and cultivated as Rossean's Julia herself, now the reigning belle of the day—or rather of the night—She holds one half of the fashionable young men about town, married and single, in the chains of love and licentiousness. She is a frequenter of church; she is a liberal and benevolent woman; she is a perfect beauty and a perfect devil. At her's and at all the other splendid establishments, there is every variety of amusement. They keep in their pay half the police office, one third of Wall street, a fourth of Pearl, and full two thirds of Broadway. In winter they give splendid soirees, in summer gay water-parties. Some of these Aspasia possess unbounded wealth. They own bank stock, rail-roads, houses and lands, with water privileges to any extent. They can buy into their interest newspapers, police, justices, politicians, and even persons. They make yearly presents to some of our pious clergymen, and one in particular, recently received a new coat, pantaloons and gold watch, as a mark of the gay lady's regard towards his talents, his piety, his eloquence and his amiable wife. In politics, in religion, in speculation, in every public affair of the city, the superior and talented class of these beautiful female devils (for it is useless to deny their beauty, though their stock of virtue is small) exercise as great an influence as the celebrated Aspasia did over Pericles and his friends in the movement of ancient Athens.—N. Y. Herald.

FEMALE DEPRAVITY.

At this moment there are twelve or twenty

splendid hotels equal to that of Thomas street, scattered throughout the city, (New York) where probably about two hundred and fifty beautiful, young and apparently accomplished young women, are mightily engaged in fascinating the rich, enchanting the wealthy, seducing the single, learning fresh wickedness from the married, and sitting in the laps of the highest and lowest among us, quaffing champagne. Among this higher class of Aspasia retreats there is the utmost elegance and propriety of demeanor—the utmost brilliant and fascinating accomplishments; the purest beauty of face and figure—the most splendid gaiety, and the most enchanting endearments, lavished without stint, at prices as fixed and regular as any jewel, or dry goods in Broadway. Literature, poetry, music, dancing, and all the elegancies of life are known and practiced at so much a head. Some of these women, gay as the gayest, and beautiful as the most beautiful, are connected with the first respectability of the country. It is a mistake to suppose that these gay houses are kept by vulgar females. One of the most beautiful and distinguished woman of Rhode Island, impassioned and cultivated as Rossean's Julia herself, now the reigning belle of the day—or rather of the night—She holds one half of the fashionable young men about town, married and single, in the chains of love and licentiousness. She is a frequenter of church; she is a liberal and benevolent woman; she is a perfect beauty and a perfect devil. At her's and at all the other splendid establishments, there is every variety of amusement. They keep in their pay half the police office, one third of Wall street, a fourth of Pearl, and full two thirds of Broadway. In winter they give splendid soirees, in summer gay water-parties. Some of these Aspasia possess unbounded wealth. They own bank stock, rail-roads, houses and lands, with water privileges to any extent. They can buy into their interest newspapers, police, justices, politicians, and even persons. They make yearly presents to some of our pious clergymen, and one in particular, recently received a new coat, pantaloons and gold watch, as a mark of the gay lady's regard towards his talents, his piety, his eloquence and his amiable wife. In politics, in religion, in speculation, in every public affair of the city, the superior and talented class of these beautiful female devils (for it is useless to deny their beauty, though their stock of virtue is small) exercise as great an influence as the celebrated Aspasia did over Pericles and his friends in the movement of ancient Athens.—N. Y. Herald.

1ST LIST OF ANTI-SLAVERY PUBLICATIONS, for sale at the Anti-Slavery Office, No. 46 Washington street, (3d story.) Boston.

BOUNDED VOLUMES.

Cabinet of Freedom, being a republication of standard works on the subject of Slavery, under the supervision of Hon. Wm. Jay, Rev. Prof. Bush, and Gerrit Smith, Esq. 12mo, pp. 276.

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The Enemies of the Constitution Discovered, or an inquiry into the origin and tendency of popular violence. Containing an account of the Utica Mob—the dispersion of the State Convention—and a concise treatise on the practice of the Court of Judge Lynch. 50

PAMPHLETS.

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